

St. Michael's

81 St. Mary St., Toronto, Ont. M5S 1J4 University of St. Michael's College Newsletter/Volume 17/no. 2 Summer 1979

Why A Christianity and Culture Programme?

For the past decade, North American universities have been questioning what they do in their faculties of Arts and Science. Witness the well-publicized efforts of Harvard and California to redesign their offerings for undergraduates. The fact of the matter is that undergraduate education has reached the crossroads spoken of by Jacques Maritain forty years ago. We have gone beyond the era of analysis; the time for action has arrived. The University of Toronto is also involved in trying to prevent the helter-skelter of almost unlimited student freedom of choice, by moving to a more structured and in-depth approach. The problem here is made more complex because of the College system and St. Michael's has deliberated long and carefully about what a Catholic college, in her somewhat unique position, should be doing for her students in the closing decades of the twentieth century.

We must face facts and one of these is that our students, willy-nilly, have been smothered by an almost totally secularized media. What is unique and central to the Catholic tradition is not being transmitted to the average North American Catholic. Worse still, the need for contact with this heritage is not even felt since vital attitudes to the world and to religion have almost completely disappeared from our culture. Among the losses is historical perspective and some of the deleterious effects are beginning to show. One is the "Born Yesterday" syndrome which involves, all too frequently a narrow and dangerously narcissistic approach to religious life, centered on the achievements of small contemporary communities and losing the breadth and depth of historical Catholicism. Its equally dangerous opposite is the "End of the World" syndrome, scandalized and pining at the loss of great and traditional forms of worship and belief and, insensitive to the Catholic tradition

of adaptability. The 21st century is not the first, or even the 16th or 19th.

It is not uncommon to hear people rejoice at belonging to a Church "finally come to life", aware "for the first time" of its duties to the world out there, of social needs, of the universality of Christ's message of love, of the values of community and of liturgical relevance: Paul, Augustine, Benedict, Aquinas, Vincent de Paul, Leo XIII and others, notwithstanding. At the other end of the spectrum, there is the lamentation at the disruption of classical and mediaeval traditions, magnificent in their day but, like culture itself, subject to the ravages of time. "I make all things new" does not seem to be in their Canon of Sacred Scripture.

Such factions, besides being dangerously divisive, are also astonishingly lacking in historical awareness and are hazardous for personal spiritual life. The "Born Yesterday" attitude often produces arrogant sectarianism and those who do not adopt their current particular brand of expression and involvement are labeled "reactionary"; more insidious still, such attitudes open the way to despair as age-old mistakes are repeated and such communities realize that the forms which they create have their own limitations and do not lead to the total spiritual renewal which they expected. The "End of the World" attitude tends to cut off its adherents from the living stream of Church life in its bitter idolization of a private museum of former achievements.

Such responses to contemporary life and problems would be checked by an acquaintance with the conquests and failures, with the vicissitudes of Christianity's long history. Such a background would place contemporary experience in perspective. It would enable a student to perceive current cultural efforts as both original and vital, as glorious and hopeful, yet

THE PRINCIPAL'S MEDAL



Thomas Chan

subject to finitude. They will not last forever. It would acquaint students with the various pitfalls attendant on all efforts to bring the Kingdom of God into this world. We do not want to throw out the baby with the bath water but, we should be aware that human institutions, like our flesh itself, require regular freshenings-up. Why shouldn't there be a cultural soap and water, even a fillip of cultural scent?

Anyone acquainted with Christian tradition knows of the value placed on symbol and sacrament and, in their wake, the esthetic dimension of the life of faith. Estheticism is, of course, a danger, but so also is the de-emphasis of the concrete and the beautiful in religious experience. Aquinas observed that life must contain some pleasure, and thought that it was God who so ordained. If man is deprived of spiritual delectation for too long, he goes over to the carnal. Has our own culture drifted so far that the carnal is the only type of pleasure it knows? The Christianity and Culture program can offer an alternative to such a fetid and noxious atmosphere.

The Word was made flesh and yet, some hesitate to incarnate their spiritual lives in physical forms. How foreign to most of us in Pascal's observation that converting the Angel in us means converting the Beast as well; that bending the body to ritual is already forming the soul in an important first step toward perfection? Pascal would not be edified by the underplaying of the moment of consecration in some avant-garde Masses. Where have the awe and mystery gone? How dull our senses and emotions in response to the great symbolic patterns proposed to us in the liturgy! How impoverished we have become by the abandonment of the festive rites which once adorned our liturgical weeks and years!

A Christianity and Culture Program would attempt to retrain the imagination in this area, to re-awaken the student to the way symbolism works, to its importance in directing the human gaze Godward. It should bring to life for him St. Clement of Alexandria's beautiful image of Christ as Orpheus, luring by music the soul from the realm of death where it is prisoner.

In pursuit of this aim, students would have contact with the wealth of religious art produced in the tradition; they would be given the opportunity to acquire the background to understand liturgy and its evolution; to face the issues and problems, as well as the consequences, of various forms of iconoclasm. They might even become aware, with Michelangelo, that "Neither painting nor sculpture may any longer charm the soul that is turned toward that Divine Love which opens out its arms on the Cross", and yet, with St. Thomas, know that all Beauty, properly perceived, is analogical. Students would be in touch with the activity of contemporary artists, remembering that the torch must be passed on and that future forms depend on our own creative response to our tradition.

A further awareness, seemingly lost from our culture, is the reality of the Communion of Saints. The statues of the Saints have been removed from the Churches; they have lost their place in sermons and in the oral tradition. And yet, quoting the Orthodox Fathers, Archbishop Bloom, in his "Meditations" has observed that "No one can renounce the world unless he has seen the light of eternity on the face of a man". St. Paul could observe that the splendor and the glory of God shone on the countenance of Christ Jesus. Christians, through the centuries, have been heartened to see them reflected in the holiest members of His body.

These reflections are still there for us to see, if we take a studious look. This is another goal of Christianity and Culture.

Finally, many of us today suffer from a dwindling sense of corporate identity, of corporate vocation, of being the corporate heirs of a tradition begun on Pentecost with a rushing wind and tongues of fire. In the laudable attempt to return to the core of the Message — the pure Kerygma — some have tended to gloss over the centuries of thought and contemplation, valid orientations, choices and important dogmatic decisions made by the whole community. In many of our young people, there is a dangerous vagueness about the tenets of the Catholic faith. Some, unwittingly, seem to adopt stands resembling heresies rejected long ago. There is a diluted awareness of the originality of the Catholic tradition within Christianity and what that tradition has contributed to the annals of civilization. Open and fraternal relations between denominations do not depend on reducing all to pale grey facsimiles of each other, or in watering down commitments. Each denomination must rediscover the creative contribution it makes to our understanding of God's way with man.

Vatican II opened the Church to contemporary culture but no less than Scripture itself, the documents of Vatican II need to be read with a sense of discernment. Misunderstanding is both easy and dangerous. Freedom transcending law, love, the absolute worth of the person, service to the poor, can be ambiguous. They are distinctively Christian only when properly related to their transcendent origin. Tracing the filiation of such is all-important; so, too, is the analysis of deviations. This, the program proposes to do.

St. Michael's believes that the need is there. We are not too sure that all feel the need. The interests of many students tend to keep them occupied with other matters and they fail to take advantage of the unique opportunities St. Michael's offers. We do not intend to suggest that they abandon the courses they have chosen but that they use their electives to build up the minimum store of knowledge necessary to come to grips with the challenge and response to the claims which the Christian tradition makes on all.

Is the moment propitious? Some would say that it is not. The investment of Christianity in culture has been under attack. Some have labeled it idolatrous and triumphalist. Others are

repulsed by the earlier political involvements of the Church. Many call for a return to the simplicity and purity of the early Christian communities. Others are insistent on demythologizing and desacralization.

Some, Jacques Ellul is an example, seem to be of the opinion that involvement in culture is destructive in Christianity. Ellul is not persuaded that our world is maturing into a free and reasonable secularized society. He suggests disinvolvement to avoid "idolatrous confusion" between God and the "new demons". He tries to persuade Christians "to destroy that religion which would smother the faith". He sees as a Catholic error the "cultural mistake" of making Christianity "the receptacle of all civilizations". He sees the Church as victim of the "Constantinian Mistake", vying for wealth, power and control. He sees these "mistakes" of the past merging into the contemporary mistake, *par excellence*, "locating ourselves in a world that is lay, secularized, scientific and rational, and building neo-Christianity on those terms". *The New Demons* (Seabury Press: New York, 1975) p. 215.

Ellul is not to be dismissed lightly. We do need to stand warned of the dangers of linking Christianity and culture too closely. But can authentic Christianity avoid involvement; should the danger of heresy keep us from proclaiming the truth? Heresies have always loomed large around the culture issue. Moving with too much enthusiasm toward merging religion with man's conquest of the world could land us in Pelagianism — downplaying the essential role of grace in salvation history. Turning away from the world's ways and rejecting all things of the flesh could lead us to the Manichean precipice.

Christianity has never thought that the world is other than a dangerous place. Danger is a consequence of free choice; hell is also. God took the chance and so has the Church. What does "Incarnation" mean? To fulfill her mission, the Church has always chosen to invest in culture. This involvement has an ancient and venerable origin: The divine command in Genesis to increase and multiply, to be creative and conquer the earth; the ancient notion that man is the image of God and therefore a co-creator, a theme of Psalm 8 echoed by St. Paul. Eastern theology has always emphasized the co-operation of man with the divine Sophia, "playing upon the earth, delighting in the sons of men", and

bringing about the new creation, the transfiguration of the cosmos. There is the Epistle to Diognetus, St. Augustine and in our own day, the *Gaudium and Spes* of Vatican II, developing and supporting the notion that culture is a part of man's religious vocation since "man can come to full humanity only through culture."

Danger there is but losing heart in face of it is not a characteristic Christian attitude. Moreover, if we abandon the sight of our cultural past and remain deaf to its witness of the presence of God in history, we face a greater and closer danger; in this case, a suicidal one. Can the pressure of secularized culture be fully recognized and withstood without recourse to the experience, insight and strength we can draw from the living contact with our heritage?

A serious study of Christian culture does not lead one to idolatrous fascination for any of its moments. Much rather, as Dawson points out, such a study illuminates the poignant finitude of each, as it reveals the succession, rise and fall, of age after age, of vision after vision. "Each age has only a limited duration ... ends in a crisis, a divine judgement in which a whole social world is destroyed" ... this might even "create a problem for the Christian who sees so much that appeared to be part of the consecrated God-given order swept away together with the abuses of a corrupt society". But each age also "has its own peculiar vocation", bringing us an irreplaceable insight into man's relationship to God; a total pattern of stubborn rebirth after desperate moments; a monument to Hope, and a glimpse of the "inexhaustible fecundity" with which "God calls new peoples into the divine society." Dawson *The Historic Reality of Christian Culture* (Sheed and Ward) p. 58. The question of culture cannot be sloughed off anyway. This is the key reason or the importance of the program we propose. A Christian has no choice but to respond to culture, being a social animal, and belonging to a religion which calls for sacralization of all reality. He can merely decide on the kind of response he will make. Possibilities are numerous. Rienhart Niebuhr, for example, in *Christ and Culture*, sketches five, ranging from rejection and flight from the world, to complete adequation of Christ with the cultural achievements of the day. Awakening consciousness to the issue, offering insight into the range of possibilities by presenting past responses are thus important tasks. The

pressure of secularized culture is not only great but often unperceived. Sound training of the intellect and the emotions is needed both to foster lucidity and to enable more adequate creative response to the challenge once perceived.

For the non-Christian, the issue is also of importance, for Christianity is the source of many of the values he accepts as key structures of his society. The belief in the absolute worth of the person is a prime example. As Guardini points out in his *End of the Modern World* however, such values, once separated from the Faith in which they originated may well be doomed, and, in fact often backfire. Anyone wishing to understand our society in order to work at shaping it, cannot escape turning to Christian culture history.

But for the Catholic, the need is specially great for, as William Lynch points out in his *Christ and Apollo*, Incarnation, the necessity to descend into this world before one can, and in order to, rise to the transcendent, is at the very heart of his tradition; Thomistic analogy is one of the most fecund expressions of man's perception of reality's relationship to God, and one which calls for joyous involvement in the concrete.

And the Catholic college is the ideal place for tackling the problem of Christianity and Culture. For it is a true "university" issue, calling on and focusing, the expertise of all the disciplines in an Arts and Science program; offering wide possibilities of research in a field sufficiently new to be opened and yet traveled enough that much interesting literature exists for students' perusal. And, it is a typically "Catholic" endeavour and one of particular urgency today.

For the moment, due to the structural reality of the university, our role can only be advisory. We can only propose to the student courses intended to wake him up to his needs in this area, then to respond specifically to these needs.

The first step in a Christianity and Culture program has therefore been to produce an introductory course with the following objectives: 1) to introduce the student to the notion of culture, cultural forms and some contemporary concepts in the theology of culture, bringing out the importance of dealing with the problem, whether one be Christian or not.

Because of its historical and geographic reality, North America has tended to foster a kind of provincialism; the average man remains effectively cut off from the past, and from the inner

experience of most of his contemporaries as the decline of foreign languages training aptly symbolises. It is difficult for young people here to recognize, as a result, the extent to which their lives and choices are molded by the culture in which they live, for this culture is experienced merely as normal human experience. Yet, distance must be established between the society's cultural values and one's own life choices, if one is to be freely self-responsible and in particular if being "Christian" is to mean anything at all. To recognize one's allegiance to the City of God, one must recognize what is entailed in belonging to the Earthly City in which one is immersed. This awareness provides motivation for our next objective: 2) to present some key achievements and major controversies produced by the interaction between Christianity and culture, in art, letters, wealth, human sciences and philosophy; this, in order to suggest the complexity, wealth, breath and relevance of the study of Christian culture, and what the student's appetite for further investigation. Correlatively, we would like to bring the staff members into the course, in order to emphasize the variety of resources available at St. Michael's if one does wish to push on for the development of one's Christian understanding.

The course has been split into two parts to enable students involved in strict science or technical programs to take only one semester if they wish. The first is dedicated to the Christian imagination, the effort to transmit the image of Christ through art and literature; it will emphasize the importance of symbols, present a few of the most central ones, and suggest modes of interpretation of these symbols. The second will evoke problems related to Christianity's insertion into the social reality, and some of the models of the kingdom proposed to solve them in the past. In both cases, the student will be brought into contact with some of the greatest texts in the tradition, from the *Confessions* of St. Augustine to Teilhard's *Human Phenomenon*, and with some of the greatest figures, from St. Francis and St. Louis to Mother Theresa and the present Pope. We would like our students, once they are more consciously aware of the importance of this quest, to adopt the following five objectives:

— to know the founding texts of his particular tradition and to learn to interpret them; to become familiar with

the historical development of the Church, recognizing both its prophetic and its institutional character; to appreciate it both as sacrament of Christ, embodied in institutional and sociological forms, ever in process of reform, and as voice challenging the surrounding culture, speaking up for the disinherited; to develop the interpretative skills needed to appreciate the major symbol systems and "figures" of Christ proposed by Christianity to man's contemplation to examine the contribution of Christianity to our present culture, and to appraise contemporary value systems in this light.

We hope to develop courses aimed directly at helping the students fulfill these objectives. More advanced courses, for example, concentrating on problems of Christian symbolism, would both examine the issue of religious symbolism, and trace through history the evolution of some of the central Christian symbol systems. (Fall, Judgement, Kingdom, Mary, Virgin and Mother, etc.) and provide our students with tools of interpretation which very many lack.

It would also be interesting to devise a course, following Christopher Dawson's approach, intended to recreate one of his "six periods of Christian history" by pooling all disciplines to recreate a full cultural struggle — the rise and fall of a moment in Christianity's historical incarnation.

A theme course on "Issues in Christian Culture" would provide the opportunity to trace various key problems through Christian letters. Visions of "the End of History", "Love in the Western World", "Christianity faces Atheist Humanism" "Revolution and Christianity", are just a few sample titles suggesting possible areas of inquiry.

But numerous existing offerings can be used immediately to begin implementing the described goals above.

The first objective defined was introducing our students to the founding texts of the tradition. First or second year courses are available on basic beliefs, ritual and worship, the New Testament, the background and beginnings of Christianity, Christology, Catholic ethics. And this does not begin to tap the resources of the Religious Studies department outside of St. Michael's.

To provide historical perspective, and arouse students' excitement in the past, St. Michael's has already created a

Medieval Studies Program, with numerous philosophy and letters offerings and strong support from the Fine Arts department and, eventually, the Medieval Drama Centre of the University. Courses are also available on the Roman Empire through Theodosius, on Patristic times, on Eastern Christianity. Coverage of later periods is weaker but the Religious Studies Department teaches the Reformation, Protestant thought, the American missions, etc., and, there is, on St. Michael's staff, a specialist on Baroque and modern history.

To equip the student to raise and handle problems of contemporary culture in a Christian perspective, possibilities are again varied and numerous. The philosophy department proposes courses raising issues of ethics, medical ethics, law, politics, philosophy of history and religion, and contemporary thought systems, offering the Thomistic perspective as an alternative; Religious Studies explores interpretations of Evolution and problems of ecumenism; the language departments offer incursions into various literary expressions of Christianity in the modern world: a popular survey course on theological concepts in imaginative literature; a course in French on Good and Evil from Baudelaire to Camus; other studies, modern novelists: Greene and Waugh, Solzhenitsyn. And courses outside of St. Michael's explore the relation between Science and Christianity, Christianity and law, Christianity and the social gospel of the 80's, etc.

There is thus no lack of resources but students must be persuaded to capitalize on them in a co-ordinated fashion and administration and staff must make a concerted effort to orient and motivate them in this direction. With this in mind, Christianity and Culture will attempt to foster the atmosphere of collegiality which makes St. Michael's distinctive by providing students and staff with every occasion to interact and to raise, together, issues central to the growth of Christian intellectual life. It is sponsoring next year, a bi-weekly Luncheon Forum around the Theme "On Being Catholic in the '80's". Students interested will meet over lunch and coffee with staff members willing to lead discussions on sub-topics such as 'Are Catholics really different from other Christians?', 'Are Christianity and Science at loggerheads?', 'A Disincarnate man in an Incarnate Church?', etc. Staff response has been enthusiastic. We can only hope that students will do their

part and that our effort will fan the mood of eager expectancy which should be typical of every university career.

The total program just described is intended to help our students respond, during their four years of university, to the most practical of all needs — a truly personal one — the need to form a world-view at once holistic, exploratory, pluralistic and perceptive; an acquisition which will stand them in good stead when job training shows its limitations as life flows by.

Berkeley and Harvard are approving a return to "core curriculum" and requirements for their undergraduates because they are afraid that their students are not becoming "educated men of the 20th Century". The CAUT Bulletin recently published as a lead article, Michael Locke's suggestion that universities provide "a program in liberal science" as "worthy successor to the American tradition of Liberal Arts", in order to fill the gap in education for citizenship and leadership, caused by each discipline's concentration on its own technical and internal needs. It is certainly time for Catholic colleges to rethink and implement their own alternative solution to the splinterisation of the students' university experience. Given the present university structure and the post-structuralist trend toward discipline insularism, success will depend on a certain amount of financial independence from the university's departmental structure. Failing this, the College's freedom of action is almost non-existent; it will find it extremely difficult to fulfill its highest role, that of inspiring and providing every one of its students with the necessary tools for a life-long search for Truth and God.

J. Langan



Rev. G. Donal O'Gorman, C.S.B.

Basilian Superior Appointed

Father Donal O'Gorman was appointed Superior of the Basilian Fathers of St. Michael's College last Fall to replace Father Hugh Mallon who died in late October. Father O'Gorman has had a long and varied association with the College. Born in Toronto, he was educated at St. Michael's College School and Lawrence Park Collegiate Institute. After serving with the R.C.A.F. from 1942-45, he entered the University of Toronto in the Honours programme in Modern Languages. Halfway through his undergraduate studies, he became a member of the Basilian Fathers. Upon completing his B.A., he pursued theological studies and fulfilled requirements for the M.A. in Romance Languages. He was ordained a Basilian priest in 1953. Doctoral studies followed at Columbia University. Upon completion of his Ph.D. in French, Father O'Gorman returned to St. Michael's where, for the past twenty years, he has served as a professor in the Department of French, and has been Faculty Advisor to the Students' Council, Dean of Residence and Vice-President. Father O'Gorman has become the 21st Superior so appointed in the 127 year history of St. Michael's College.

H. Gardner

SMC Alumni Board, 1979-80

President: Patricia McGee, '68
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Maureen Sheedy, '60

1979 Graduate Medal Winners

Governor General's Medal
Neil Kortenaar

Lieutenant Governor's Medal in Philosophy
John McCarthy

The Principal's Medal
Brian Thomas Hennessy

College Gold Medals:
Catherine Maudsley-Sunday
(Religious Studies)
Thomas Enrico Cumbo (History)
Gabriella Silvia Colussi (French & Italian)
Maria Francesca Di Paolo
(Mathematics)
Elizabeth Gerrarda Silaj (General Arts — 4 year)
Vytienis Gotceitas (Zoology)
Amelia Catherine Scarpelli (English & Italian)
Philip Chun-Fai Lo (Computer Science)
Francis Alfred Remiz (Botany)
Dante Joseph Morassutti (Physiology)
Catherine Bernadette Horgan (General Science)
Mary-Anne Theresa Bernardi (General Arts — 3 years)

Keep October 17 Open for Mr. Patrick Haggerty

Mr. Haggerty is coming to Toronto at the invitation of the Faculty of Management Studies of the University of Toronto. Some of his friends at St. Michael's have seized the opportunity of his presence here to arrange a talk for St. Michael's students and alumni to be given on the evening of his visit. The talk will be held in Brennan Hall at 8:15 p.m.

Mr. Haggerty and Texas Instruments are almost synonymous and his dynamic Christian commitment is nationally known. Mr. Haggerty is one of the very best contemporary examples of one who successfully combines an outstanding business career with a full commitment to a Christian life. His business career has been in the sophisticated world of integrated circuits and his contribution to the Church has focussed on contemporary university education. At the present time, he is a member of the Board of Trustees of the University of Dallas, as well as of the Rockefeller Foundation. This is an early alert to keep the evening open. It will be eminently worthwhile.



Brian Hennessy, Principal's Medal Winner

Anniversary Celebrations of the Pontifical Institute

Plans are taking shape for the celebration of the 50th anniversary of PIMS. The date has been set as Saturday, October 20. A notable event at this celebration will be the awarding for the first time of honorary degrees. The recipients of these degrees are four eminent scholars who have made significant contributions to mediaeval studies: Mlle Marie-Therese d'Alverny of Paris, Gerhart Ladner of Los Angeles, Bertie Wilkinson and Fr. J. Reginald O'Donnell, C.S.B., both of Toronto. The annual awarding of Institute degrees will also take place at this convocation, which will be held in the afternoon in St. Basil's Church. Dr. Ladner will address the convocation on the future of mediaeval studies. A symposium on the history of the development of mediaeval studies is planned for the morning.

Fr. Ambrose Raftis, C.S.B. takes over the presidency of PIMS on July 1, succeeding Fr. Edward Synan, who will remain on the staff of the Institute as Professor of Philosophy. Fr. Raftis will be formally installed as President on October 20 during the Institute's convocation.

About 60 alumni of the Institute attended the convention of the American Catholic Philosophical Association at the Park Plaza in Toronto April 20-22. An alumni luncheon was served in the Canada Room of St. Michael's College. It is hoped that there will be an even larger attendance of alumni at the October convocation. Invitations will be sent to the alumni and friends of the Institute in the very near future. For further information, contact the secretary to the President, P.I.M.S.

A. Maurer

Chancellor Named to College of Cardinals

On May 26, 1979, His Grace Angelo Palmas, the Apostolic Pro-Nuncio to Canada, announced that Pope John Paul II had named His Grace G. Emmett Carter, Archbishop of Toronto, to the College of Cardinals. Archbishop Carter was inducted into the College and received the red hat at the Consistory held in Rome on June 30, 1979. Cardinal Carter is Chancellor both of the University of St. Michael's College and the Pontifical Institute of Mediaeval Studies. He is a native of Montreal where for many years he was actively engaged in university education. He became Archbishop of Toronto in 1978 after having served for several years as Bishop of London. He has served as President of the Canadian Episcopal Commission on the Liturgy and later was the President of the International Commission on English in the Liturgy (I.C.E.L.). He has been both Vice-President and President of the Canadian Conference of Bishops and has attended all sessions of the Synodes convened by the Pope. We felicitate our Chancellor.

JMK

Bravo

Brendan O'Brien, '29, was the recipient of the degree of Doctor of Laws, *honoris causa*, at a Special Convocation of the Benchers of the Law Society of Upper Canada, on 5 April 1979.

Rev. John Boissonneau, '70, has been appointed Chancellor of the Archdiocese of Toronto to succeed Rev. Brian Clough, '64, who has been appointed Rector of St. Augustine's Seminary.

The National Bank of Detroit has announced the appointment of John J. Ronayne, M.D., '41, as Vice President in its Personnel Division. He has worked as Medical Director of NBD for three years.

Jordan G. Sullivan, '60, has been elected for a three-year term to the Governing Council of the University of Toronto by the Alumni College of Electors.

Evelyn Critelli Fitzgerald, '46, is now Director of Vocational Education of the San Francisco Unified School District.

Thomas Orendorff, '74, was called to the Bar on April 6, 1979, and is now with the firm of Sullivan & Horton in Sudbury, Ontario.

Rev. Robert Barringer, CSB, '67, has been promoted to lecturer in the Department of Religious Studies at St. Michael's College.

James Grace, '67, has recently been appointed Assistant Vice-President of CCH Canadian Limited.

Beth Long, '74, made her profession with the Sisters of Zion in the St. Michael's College Chapel on May 6, 1979.

Spring Reunion 1979

On June 1, 2, 3, 1979, St. Michael's College hosted the annual Spring Reunion in conjunction with celebrations held at the University of Toronto featuring the years 1919, 1929, 1939 and 1954. Approximately 100 alumni and spouses from these

Episcopi et Sacerdotes

St. Michael's College does not forget one of its proud traditions, her role in the education of priests. Today it is a painful recollection and laden with the regret that this tradition has been seriously attenuated. The Faculty of Theology still has a goodly complement of candidates for the priesthood but, regrettably, the numbers coming from the College itself have been very seriously decimated. The tradition is not lost and certainly the need for priests borders on the desperate. Hence, it is with more than ordinary joy that we felicitate those who keep this tradition alive. St. Michael's is proud that two of her alumni, Robert Clune 4T1 and Leonard Wall, 4T5, have been named auxiliary bishops of the Archdiocese of Toronto after several years of devoted service. She is proud also that this year, John Vito Rimore, 7T3, has been ordained for the Diocese of Sault Ste. Marie, Timothy Edward Horan, 7T1, for the Diocese of Rochester, Paul Joseph Rennick, 7T1, and Thaddeus Valencia, 7T7, for the Congregation of St. Basil, and Michael Xavier Mooney, 7T5, for the Diocese of Dallas. May their example help to re-invigorate our waning tradition. Dominus vobiscum!

JMK

honoured years attended the three-day event. Festivities included a Friday evening reception, bus tours of the campus, luncheon at Hart House, a Garden Party at President Ham's home, and dinner on Saturday, Reunion Mass and Brunch on Sunday.

Miss Geraldine O'Connor, one of five living alumni of the Class of 1919, attended all the events. Father Frank Mallon, CSB, '29, prepared and distributed a booklet entitled, "FIFTY YEARS LATER, 1929-1979", a history of the Class of 1929.

HBC



His Eminence, Gerald Emmett Cardinal Carter

Travail at Governing Council

At the meeting of the Year Reps on May 2nd, Mr. Bill Broadhurst, who has been a member of the Governing Council of the University of Toronto since 1972 and Vice-Chairman since 1977, was asked to give an appraisal of the new unicameral experiment. Bill was first elected as a representative of the Alumni of the U. of T. He served in that capacity for five years. He is now in his third year as a Government of Ontario appointee. Bill also served as President of St. Mike's Alumni Association and five years as Varsity Fund Chairman for the U. of T. Mr. Jordan Sullivan, also a St. Mike's Alumnus, and Brian O'Riordan, a St. Mike's student, are currently members of the Governing Council as well. What follows is a digest prepared from the notes used by Mr. Broadhurst and concentrating on the urgent problems facing the Council at the present time.

Mr. Broadhurst spoke first of the events leading to the Unicameral experiment: the increasing interrelation between academic and financial matters; the growing insistence on the part of faculty and students for voice in financial decisions; the debates, both in the University and the provincial Legislature, to determine the Composition of the Council and some of the amendments to the ACT which have been made recently — among them the power to grant degrees in Theology jointly with the theological colleges, St. Michael's amongst them.

He described the Committee structure and the changes which experience has necessitated. Some of the Committees have very heavy work loads and, it is unlikely that they can be lightened. It is premature, as yet, to judge the success or failure of the new governing structure but the University could not return to the old bicameral system of Senate and Board of Governors since such a division of powers and responsibilities would be even more difficult now than in 1970.

Mr. Broadhurst observed that several events have occurred since 1972 which have made the work of the Governing Council more difficult than had been anticipated: the lower priority given to education by the provincial government; the failure of funding to keep up with inflation; the advent of the Memorandum of Agreement with the Faculty Association which has been broadened to include librarians; the shift of student interest to professional faculties and away from liberal arts; the

concurrent problems of understaffing and overstaffing arising from shifts in student choices of academic programmes; the problems of tenure and possible dismissal for fiscal reasons.

Mr. Broadhurst observed that his particular area of involvement has been in the Committee of Business Affairs, having served as Chairman for three years. He elaborated on some of the problems faced by this Committee and, indeed, by the whole Council. He used the budget of 1979-80 to illustrate, in a concrete way, a few of the problems.

The University is committed to a balanced budget each year. In 1979-80, income will increase by 11.2 million dollars, mostly from an 8.4 million dollar increase in government grants and 1.9 million dollars from increased student fees. The total increase in salary and benefits will be 11.9 million dollars, representing an economic increase of 5.7%, and a merit increase fund of 3%. This produces a shortfall of \$.7 million. A further \$.7 million is an essential increase for the Library, just to cope with foreign exchange and inflation. Energy costs will add a third \$.7 million and other radically essential additions will add a further \$.3 million. This produces a shortfall of \$2.4 million. In a balanced budget, this amount must be made up by reduced divisional spending. 1979-80 will be the fifth consecutive year for such reductions.

The President of the U. of T. in a letter to Mrs. Paikin, Chairman of the Governing Council, sent on the receipt of the budget, made the following observations: The budget makes no additional provision (1) to sustain the vitality of academic programmes by making any appointments; (2) to initiate any new developments, academic or administrative; (3) to compensate for the effect of inflation on goods and services (other than utilities and rent); (4) to allow for the continued depreciation in obsolescence of equipment; (5) to minimize the fabric of buildings and grounds.

What will be the effect of the above? (1) a further 2% staff reduction despite a steady state enrollment; (2) in 1979, there are only six tenure stream appointments compared to 74 in 1974. Such cutbacks must ultimately affect the vitality of the academic staff. Retirees are not being replaced. Reduced complement of staff cannot but reduce the quality of education. (3) Since the University recognizes that its most valuable resource is its staff and is not prepared to reduce staff any further, it recognizes that it must place severe pressure on other areas of expense. Principal among these are physical plant and equipment, both of which are

dangerously underfunded and no adequate provision made for the replacement of either. To meet the necessities of budget reductions, the University has, in effect, been draining its capital. At some time, steps will have to be taken to restore the University's physical plant and equipment.

Mr. Broadhurst commented on the situation that has emerged from the dramatic reduction of capital funds. In 1978-79, only three million was allocated to the University for this purpose, to maintain a plant valued at one billion dollars. By 1975, the University had identified 49 buildings on the St. George campus which should be vacated, and, in many cases demolished. In 1979, 46 of these buildings remain in active use and the University is under great pressure from the City to upgrade them to meet fire and safety codes. Furthermore, their inefficiency places a heavy burden on the University's operating budget.

One of the difficulties of the present time is that the funding received by the University of Toronto does not enable her to be other than an average university. Its prestige, its recognized excellence, its value to Ontario and Canada, the fact that it is, indeed, a national resource, is entirely unrecognized by formula funding.

Mr. Broadhurst closed this part of his presentation by quoting from the letter of the President to the Chairman of the Governing Council: "I trust that we may unite in working to convince both the Provincial Government and the public that funding significantly below the inflationary rate will seriously damage this great University. We must carefully address the important question of the desirable balance between direct government support and student fees. It is essential to build upon the measure of support from Alumni and the private sector that has been so well stimulated in the Update campaign. There are opportunities for every one of us to help in this important work. The outcome will depend, in no small measure, on the commitment of each of us to the University of Toronto as it has been built up by the scholars, students and administrators who have enlivened 150 years of history, for the most part in circumstances far less affluent than our own".

What can Alumni do to help the University in the difficulties she is experiencing? Mr. Broadhurst summarized a few ways Alumni can help: (1) Be as knowledgeable as possible about the problems of the University and defend it whenever unwarranted criticism is voiced. (2) Support, at the political level, the need

for increased governmental support to the University of Toronto which it merits because of its unique status. (3) Support Varsity Fund and Update as much as possible.

Varsity Fund — Update 1979

The Varsity Fund is now nearly twenty years old. How different the age of majority from the first birthday! Going into the sixties there was an air of euphoria: going into the eighties, euphoria has been replaced by anxious concern. In 1960, the University of Toronto was achieving not only national preeminence but also international recognition. Both the federal and provincial governments were encouraging the well-established institutions to become centres of excellence and provided the resources to further this aspiration. In 1980, the University of Toronto is fearful lest she be forced to dismantle what she has built up because the resources currently provided preclude development, threaten health and even undermine well-being. The Varsity Fund, in its first year, was to provide a 'margin of excellence'. Now, the byword is 'the survival of excellence'.

What is true of the University is equally true of St. Michael's. One example, and many others could be provided, might give an awareness and appreciation of what is happening. In the first year of the Varsity Fund, St. Michael's decided to build a Library. It has been a vital College asset to the faculty but, even more so to the students. Students who take no instruction in the College nevertheless do all their studying there. For many, the Library is their most frequent contact with the College. It provides the "College" experience. But, what happens to an asset such as this when, in 1979, it is funded at 1969 levels? Costs of energy have almost doubled and so have salaries and books. Libraries are generally the first candidates for cutbacks and it is the books that get cut first. But, if you do not provide books, what is the good of a library? A true vicious circle! The College becomes a lesser place for all. The students are hurt the most and, witness to this is the whispered slogan "adopt a book" which has been heard among them in recent months. Trust the students to know where and why they are being hurt!

There is, about the Varsity Fund in 1979, a kind of urgency quite unfamiliar twenty years ago. Universities rank lower on both federal and provincial priority lists. Government policy has

made universities progressively more dependent on the private sector. "Go to your Alumni" is now a governmental directive and is expressed in precisely those terms.

St. Mike's, from the beginning, has had a solid core of Varsity Fund supporters. Our 'average gift' is the best in the University; in fact, we are often used as a model to follow. While we may appreciate this recognition of our strength, the truth of the matter is that unless we can increase our participation rate, and right away, we will become the victim of the current university irony, failure due to success. What value to the University of Toronto to have become a premier university only to be crippled by 'average' funding? What value to St. Mike's to have steadily climbed the ladder of the college system, only to be stricken by participatory anaemia? We desperately need more donors if we are to achieve the objectives set four years ago.

Our objective for 1979 is \$210,000; \$90,000 of that will be put aside for the updating of 121 St. Joseph Street which the University, precisely because of cutbacks, may not be able to hand over to us until 1982. This postponement is a serious disappointment but one over which neither the University or St. Mike's has had any control. The major "myth" to be exploded in 1979 runs like this: "My gift can only be small, therefore, it will not be appreciated or missed". If the 10,300 St. Mike's Alumni who may have been beguiled by this myth in 1978 had contributed one dollar each, we would have exceeded our objective by \$3,000. Imagine what a five dollar gift from them will do for the 1979 effort. It is already happening. We hope that the early results are a harbinger for the rest of the year.

JMK



Plaque Recently Added

Catholic Doctors Issue Statement

We receive frequent enquiries regarding abortion and requests for authoritative statements. This issue has been taken up by the Guild of Catholic Doctors in Toronto. The following is a text prepared by the Guild and approved for publication by the Cardinal — Archbishop of Toronto. It has been authorized for publication in *The Newsletter* by the Guild.

JMK

Text of Statement

A human life begins as soon as the zygote has been formed: that is, at the moment of conception. At that point a human being has begun its existence and enters a process of development and change which ceases only at death. At that point motherhood begins. At that point a human soul is created by God.

The developing child is not an organ, a part of the mother or "just a piece of tissue," but a separate and unique human being. Dr. D. Demarco has stated the human fetus is good, being a human life struggling by virtue of an inner dynamism to possess life in a larger measure. By constantly transcending self in time, in a properly human way, the fetus manifests a common destiny shared with all human beings. (D. Demarco, *Abortion in perspective*. Hiltz & Hayes, 1974). Processes of change are characteristic of life, of biological development, in all living beings. The stage of development that a living being has reached is irrelevant in the classification of that being. Therefore the human being is such from conception onwards, regardless of its age or location. It remains a human being whether in the fallopian tube, the peritoneal cavity, a petri-dish, the uterus or a bassinette after birth.

We believe that human life has transcendent value. For the Christian, the value and dignity of each and every human being is based on the fact that he or she "has been called to share in the holiness of God, in His very life." (Enda McDonagh, "Ethical Problems of Abortion", a paper read to the International Colloquium on Sexology, Louvain, 1968).

The human being is called to be a child of the Father, a brother or sister of Christ, and a Temple of the Holy Spirit. The human being is also called to a fellowship with all people in the Mystical Body of Christ in this world and in the world to come. In the light of this call to community we are asked,

in the case of the human being developing in the mother's body, to do everything possible to help and protect it.

It is an accepted ethical norm that a person is obligated to render a service to another where no one else can render that service. Hence a pregnant mother has the most serious responsibility in regard to the care of her unborn child. No one else can assume her responsibility for this care. More is demanded of the pregnant mother than in any other relationship between humans. It is also true that no innocent human life may be taken deliberately.

It follows that no person may deliberately abort the human being at any stage. Some of the newer low dose estrogen birth control pills and intra uterine devices act by preventing implantation of the already fertilized ovum, and are therefore abortifacient and are to be condemned. A similar action is ascribed to high dose estrogen, the so-called "morning after" pill. The use of any or all agents which act in this fashion is morally wrong.

Life itself is more important than quality of life. Arguments have been made which imply that the quality of life of the mother may be placed before the life of the child. For example, social well-being, financial consideration, psychic and physical health of the mother or of the family have been used as excuses to justify the taking of the life of another human being.

Some have tried to justify abortion where the pregnancy is deemed to be a threat to the life of the mother. We believe, and this belief has been traditional from time immemorial, that the physician's responsibility is to take care of both human beings, mother and child, to the best of his or her ability. To do less, to take the road of sacrificing the child, is an act of unjustifiable killing. The often repeated notion that Catholics in some way are obligated to the life of the child over the life of the mother is totally unfounded.

The presence, or the possibility of the presence of abnormality of the fetus is another commonly used excuse for abortion. In this case, the life of the fetus is deemed less important than the quality of life of the mother, the family or of society. Again this is, for a physician committed to the care of both mother and child, completely illogical and indefensible. Since it is the physician's responsibility to ensure the preservation and betterment of life, amniocentesis for the purpose of selective abortion is morally unjustifiable.

Serious study of these problems and clear leadership and guidance are necessary for Catholics today. Some of our Catholic doctors cooperate with the wishes of patients for abortion by referring them to gynecologists who will perform them. Many Catholic doctors do not fully understand the Catholic Church's teaching in regard to abortion or they are lax in their practice in this matter.

There are many Catholic women who are asking for and receiving abortions. Hospitals report that abortions among Catholics are as frequent an occurrence as in the rest of society.

Catholic people in public life, members of Parliament, of local government, of hospital boards, etc., often are either ignorant of their responsibilities or lax in relation to the whole problem of abortion.

For these reasons we respectfully ask that a vigorous effort by the teaching church be made to educate our fellow Catholics at all levels. This should include specific efforts directed at each important group. Doctors, social workers, politicians, educators and hospital board members should be informed about their responsibilities. A special effort on the part of the Church authorities needs to be made to encourage our young people in the practice of chastity in order that they may be spared the trauma and tragedy of abortion.

As a society we have a serious moral duty to protect and help the pregnant mother and her child, no matter what their circumstances. A greater effort must be made to assist those who are already trying to make it possible for the mother to bear her child and to care for it herself or through adoptive parents.

At present only a few people are trying to live up to their Christian and human responsibilities in this regard. Facilities should be available in every community which would provide assistance to the expectant mother who is considering abortion so that she knows she is accepted, loved, and will be helped and not rejected by society. The responsibility of those in authority on hospital boards in this matter should be clearly spelled out. This will probably require much effort and much study and dissemination of knowledge over a considerable period of time. Clear and authoritative leadership is necessary to ensure that this will take place.

There is also an urgent need for clear guidelines for all who are involved in the problem of abortion, either proximately or remotely. There are many Catholic people, medical, paramedical and lay, who need

direction as to how they should act in a whole range of specific situations and for whom guidance is not now easily available from people who are competent to help.

The law of Canada has opened the floodgates of abortion and now there are determined people in positions of influence and power who want, and are working to attain, totally free abortion on demand. The Canadian Medical Association has recently declared itself to be in favor of abortion on request.

Catholic politicians should be clearly informed as to their responsibilities in regard to abortion. We believe that the abortion issue is of such importance in our society at the present time that all Catholics have to take greater responsibility in preventing the baleful effects of the present widespread and abhorrent practices.

We believe that as Catholic physicians it is our moral duty to take a public stand against this mass killing and to do our utmost to prevent further crimes against humanity.



Paul Devlin with the Sidney Earle Smith Trophy

Requiescant in Pace

John J. Austin, '30
 Rt. Rev. John Corrigan, '17
 Frank Denomme, '54
 John Dougheny, '68
 Rev. Clarence Drouillard, '44
 Meredith J. Egan, '37
 Lillian Duggan Fallona, '26
 Anne Galligan Sherwood, '51
 Walter H. Hannah, '31
 Mary Hussey Setchell, '33
 Katherine Killoran, '38
 James P. Manley, '20
 James P. Marshall, '57
 Thomas S. Melady, '21
 Sister Agnes Joseph O'Brien, '28
 Clinton P. O'Neill, '27
 Mary Josephine Phelan, '26

Message from Alumni President

Universities in Ontario are re-evaluating their roles, and so are their alumni. Specifically, members of the Board of Directors of the Alumni Association of St. Michael's have been asking what should be the function of the Alumni Association at SMC.

The traditional role of the Alumni Association at St. Michael's has been social. Through it, we alumni have been able to maintain our links with the classmates, professors, priests, and nuns who played such significant roles in our formative university years. This social function continues to be performed through two yearly reunions — the Spring Reunion for older graduates and Homecoming for more recent grads, and through the periodic newsletters which keep alumni informed of events at the College.

The social role is no longer the only major role to be played by the Alumni Association. These are troubled times for universities. Not only is government funding becoming increasingly scarce, but also the values of the university and the ideals of a liberal education are being severely questioned in this pragmatic, job-conscious era. Consequently, the alumni, the products of and believers in the university ideal, are increasingly being required to take on more rigorous tasks as defenders of, fund-raisers for, and contributors of, expertise to the university.

St. Michael's alumni must accept these responsibilities.

Alumni of the University of Toronto participate actively in the governance of the University through members who sit on the Governing Council, the body that runs the University. At the present time, two of the alumni representatives and a Government of Ontario appointee to the Governing Council are SMC graduates. This large representation from our College is a tribute to it and to the dedication and talent of its alumni.

At St. Michael's, the Alumni Association now exercises a voice in the academic affairs of the College through its members on the College Council and Senate. However, alumni presently have no representation on the Collegium — the body that administers the non-academic (financial and policy) affairs of the College. Discussions are now underway between the Association and the Collegium to arrange means by which alumni can directly contribute their talents and expertise to the Collegium. The Alumni Board believes that the alumni body contains a vast

pool of talent from which highly capable representatives can be chosen to work with the Collegium in planning and insuring the future of St. Michael's.

Because it is essential that alumni become more actively involved in SMC's future, we are increasing our visibility among the students in the hope of arousing in them a continuing dedication to the cause of the College. To this end, the Alumni Association hosts an annual athletic awards banquet for the students and has helped in career counselling sessions held during Orientation. The annual alumni vs. students "Boozier Brown" football game, held on Homecoming Saturday, was augmented last year by a joint student-alumni Mass on Homecoming Sunday. Because of the success of this event, we hope it will become a yearly tradition. In addition, student representatives sit on the Alumni Board and keep the Board informed of the students' current views and concerns.

Even as St. Michael's is looking more to alumni for active contributions of time and talent, it is also desperately in need of financial support from all alumni. Put simply, government is no longer willing to pay the bill. Without a very substantial increase in alumni financial contributions, the future of St. Mike's is seriously in doubt. During the yearly Varsity Fund campaign, we must increase the already generous support of a few by obtaining some contribution from everyone. It is essential that each of us make a yearly contribution, no matter how small.

In short, we alumni cannot be complacent about the future of the University of St. Michael's College. Its survival is directly related to our willingness to nurture it, as it once nurtured us.

P. McGee



Lex Byrd, Principal Lynch

SMC Athletic Banquet

For the seventh year, the St. Michael's College Alumni Association honoured participants in the College's Athletic program. Details of the banquet, held March 29 in Upper Brennan were coordinated by Athletic Directors Judy Brunsek and Mike Reel. Caroline Crowther and Andy Lubinsky ably served as Mistress and Master of Ceremonies.

After being welcomed by Mrs. Patricia McGee, President of the Alumni Board the guests were treated to an excellent dinner. Mr. A.J. "Bud" Fraser, Director of Athletics and Recreation at the University of Toronto was guest speaker.

St. Michael's College has always been considered "a force to contend with" in intermural athletics, and this year was no exception. Principal Lawrence Lynch presented the Mulock Cup to Men's Football coach Lex Byrd. Women's Basketball coach John Nicol received the Champion Trophy from Sr. Diane Bridges, Dean of Women, Loretto College.

The Anne Marie Shaw Memorial Trophy, awarded to a member of the St. Michael's College Women's 'B' Hockey Team for spirit and enthusiasm was presented by Ice Hockey managers Caroline Crowther and Kathy Pegg to Vicki McElcheran.

The Father H.B. Gardner Award, given for consistent involvement in recreational and interfaculty activities either as a participant, curator or manager while displaying qualities of dependability, personal commitment, responsibility and supportiveness was awarded by Judy Brunsek and Mike Reel to Carol Probert and John Leon.

The Sidney Earle Smith Award, awarded to the outstanding intermural athlete who displays leadership, sportsmanship and performance as voted by the University of Toronto Men's Intermural Committee was awarded by Father John M. Kelly to Paul Devlin.

Pat Bullock and Bill Brioux provided a lighter side to the evening's program by presenting their impersonation of Abbott and Costello's "Who's on First?" routine.

The Athletic Directors closed the evening by expressing their deep appreciation to the Alumni for their continued support, and to all those who made the 1978-79 Athletic program at St. Michael's the great success it was.

C. Massel

Once again, we are planning for Homecoming 1979. We hope you, too, are making your own plans to be with us. Each day of the week-end features a selection of events, so that you will surely find something that appeals to you.

As before, there will be an INFORMATION BOOTH in the lobby of Brennan Hall. All tickets will be available there during the hours of Alumni events.

The Featured Years this year are 1959, 1964, 1969, 1974, and we welcome you all back. Should you have any questions, please call or write one of our Homecoming Committee members.

We're planning a really festive Saturday night this year, and have scheduled a MARDI GRAS, complete with New Orleans jazz, a casino, and piano bar. There will be something for everyone.

For out-of-town Alumni, the Chelsea Inn (Yonge at Gerrard), and the Carlton Inn (Yonge at Carlton) offer new rooms at reasonable rates. Sutton Place, the Park Plaza, and Hotel Plaza II (Bloor at Yonge) offer proximity to the campus, and two-night weekend rates.

Reservations are absolutely essential for the Featured Years Dinner and the Sunday Brunch. Places are available on a "first come" basis. THERE WILL BE NO OTHER MAILING ABOUT HOMECOMING. We urge you to cut out the reservation form here in the Newsletter and mail it in to the Alumni Office today.

It's not too early to begin contacting your friends, and making your own reunion plans. And please help us to ensure we have your latest address, so that we can continue to stay in touch.

HEMCOMING 1979 OCTOBER 12, 13, 14

FEATURED YEARS: 1959, 1964, 1969, 1974

Friday, October 12, 1979 — 8:00 p.m. - 1:00 a.m.

Cocktail Party (Cash Bar) — Brennan Lounge
ALL ALUMNI INVITED

Saturday, October 13, 1979 — 12 Noon

Boozer Brown Game, Alumni vs. Students
ALL ALUMNI AND FAMILIES WELCOME

12:00 - 4:00 p.m.

SMC PUB — ALL ALUMNI WELCOME

6:00 p.m.

COCKTAILS — Cash Bar — Brennan Lounge — Featured Years

7:00 p.m.

DINNER — Canada Room — Featured Years

TICKETS COMPLIMENTARY — RESERVATIONS REQUIRED

MARDI GRAS NIGHT

8:00 p.m. - 1:00 a.m.

New Orleans Jazz in the Coop
Featuring the Silverleaf Jazz Band

Piano Bar in the Lounge

Casino Night on the main floor

ALL ALUMNI INVITED. Cash Bar

Sunday, October 14, 1979

11:00 a.m.

STUDENT — ALUMNI MASS — Brennan Assembly Hall

12:00 Noon

BRUNCH — Canada Room — All Alumni Invited
Tickets complimentary. Reservations required

SEND TO: St. Michael's College, Alumni Office
81 St. Mary Street
TORONTO, Ontario
M5S 1J4

Date:

PLEASE RESERVE _____ for Featured Years' Dinner, October 13, 1979
(how many)

_____ for Sunday Brunch, October 14, 1979

NAME: _____ CLASS: _____

ADDRESS: _____ PHONE: _____

DEADLINE SEPTEMBER 30, 1979 by return coupon

00054651003 M 05 28
REV R J L SCCLLARD BA BLS
81 ST MARY ST
TORONTO ONT
CANADA M5S 1J4



The University of
St. Michael's College

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Homecoming Committee 1979

1959 — Mary (Maley) Egan
425-1829
1964 — Carol (Trainor) Schmidt
762-7864

1969 — Carol (Codarini) Hodson
828-9572
1974 — Catharine Larkin
488-5012

Chair — Carole Curtis
922-3779

HOMECOMING 1979 — OCTOBER 12 — 13 — 14

FEATURED YEARS 1959, 1964, 1969, 1974

CHANGES?

Your Name: _____ Previous Name: _____

Additional Degree(s): _____ Grad Year(s): _____

Name of Spouse: _____ Is spouse a SMC Grad? _____

Spouse's Previous Surname: _____

Correct ☐ Incorrect ☐

New Address Is: _____

Phone: _____ Postal Code, if not shown above: _____

